

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—ISAIAH LII, 7.

No. 18, Vol. XLV.

Monday, April 30, 1883.

Price One Penny.

PRELIMINARY CONFERENCE.

IN compliance with a published announcement of the First Presidency, a large number of officers and members of the Church assembled in the Assembly Hall, in Salt Lake City, on Thursday, April 5, 1883, at 10 o'clock a.m. The First Presidency, several of the Twelve, and a good number of local and distant leading members of the Church were present on the stand.

PRESIDENT TAYLOR called the meeting to order, and the choir sang:

Jesus, from whom all blessings flow,
Great Builder of thy Church below.

The following prayer was offered by President GEORGE Q. CANNON:

O God, our Eternal Father, we Thy servants and Thine handmaidens have assembled ourselves together this morning in this place, which has been erected for the worship of Thy people, for the purpose of commencing our Annual Conference, and giving such instructions as Thy Holy Spirit shall dictate. And we beseech Thee, O Father, that Thou wilt look down in mercy and compassion upon Thy people, and cause that the Holy Spirit may descend upon us in power, with its gifts, with its graces, with its qualifications, that we may rejoice therein; that Thy servants who shall be called upon to speak may speak in the power and demonstration thereof; and that Thy people who listen may do so possessed of the same influence, and filled with that light and intelligence, and with that meek and lowly feeling which will cause them to receive Thy word and rejoice therein. We are thankful, our Father, that this, another opportunity of coming together in a Conference capacity, is afforded us. The years roll by, and Thy purposes hasten to their fulfillment. We behold them going forth among the nations of the earth. We see the fulfillment of the predictions of the holy Prophets. We see the advancement of Thy great and glorious design which is connected with this great and last dispensation. We behold the gathering together of Thy people, and the proclamation of Thy Gospel to the nations, and the honest being gathered out. We behold the building up of Zion, and the extension of the Stakes

and the lengthening of the cords thereof, and the building up of the settlements of Thy people, and the peopling of the waste places throughout all these valleys of the mountains. O Father, we behold this wonderful fulfillment of the predictions which Thou hast made by the mouth of Thy servants the Prophets, and we rejoice this morning therein. We are thankful that we have this, another opportunity, of coming together, and of mingling our voices and our faith together, and of glorifying Thee the Lord our God in our hearts, and in the midst of Thy congregations. And we rejoice exceedingly that Thou hast preserved us from our enemies, notwithstanding the many efforts they have made to curtail our liberties, and to destroy us and to destroy the influence and power of the Holy Priesthood, and to obliterate it from the face of the earth. On this morning, this 5th day of April, 1883, fifty-three years since the organization of Thy Church, we thank Thee that we can still meet together as a free people in this land, which is still a land of liberty unto us, and that we can rejoice exceedingly, O our Father, in the possession of this great and precious blessing. We offer unto Thee our humble tribute of praise and thanksgiving for this blessing. And we ask, in the name of Jesus, for a continuation thereof. Forgive the sins and transgressions and the shortcomings of Thy people. O Father, help us to repent of our sins and put them away far from us. Help us to humble ourselves in the dust of humility, and to acknowledge our unworthiness before Thee, a holy and exalted Being. Help us to confess our sins unto Thee and unto one another, that they may be blotted out from before Thy face; and that in the hours of extremity and of trial, when adversity shall seem to enclose us round about, when we call upon Thee, our Father, in the name of Jesus, that Thou wilt still condescend to hear and answer our prayers, and to extend Thine arm of consolation and deliverance, even as Thou hast done so recently in our behalf, making the feet of Thy people fast in these mountains. And we beseech Thee to help us to multiply and increase and spread abroad, and to lay the foundation of liberty deep, so deep that it shall never be overturned or destroyed; and that we may rear upon this foundation a glorious superstructure that shall be the admiration of all men, because Thou art the founder thereof; because Thou hast aided in the building thereof. And wilt Thou grant, O Father, that throughout all these valleys Thy Holy Spirit may be poured out in great power upon Thy people, and especially upon the rising generation. And when we behold the departure of so many of Thy faithful servants who have been the pioneers of this great work, and see them go one by one, leaving others to take their places, we feel that we need Thy aid, O Father, to be with those who remain, that they may carry forward this work in the spirit and in the power with which Thou didst design it should be in the foundation thereof. And we beseech Thee, in the name of Jesus, that Thou wilt raise up faithful laborers in Thy ministry; that Thou wilt fill the rising generation with the Holy Ghost, that they may rejoice in the truth as their fathers have done, and that they may be faithful laborers in proclaiming salvation to the inhabitants of the earth, and in the building up of Zion at home. Give unto them testimonies concerning the truth that shall make them valiant in advocating and maintaining the truth in the midst of all circumstances, even if it may cost them their own lives. O Father, pour out Thy Spirit, we beseech

Thee, in power upon them, that the sons and daughters of Zion may be worthy of their parentage, that they may be worthy of the blessings that Thou hast vouchsafed unto Zion, and that they may carry forward this work in a manner that shall be acceptable to Thee, the Lord our God. We ask this morning that Thou wilt, let Thy Holy Spirit, with its gifts and the qualifications thereof, rest down upon Thy servant, President John Taylor, who is in our midst. Thou seest, O Father, the great responsibility which rests upon him in his advanced years. Thou hast been his friend throughout his life. Thou hast been with him, since he has been called to preside over Thy Church, in a wonderful manner. We still beseech Thee to continue Thy blessings and mercies upon him, and make him equal to the discharge of every duty devolving upon him. Fill him with the revelations of Jesus. Direct his attention to every part of this work that needs looking after, so that nothing shall escape or go unattended to; that every department of the work may receive proper attention from time to time, that Thy servants may be encouraged, that Thy servants may be strengthened, that Thy servants may be reproved and may be warned from time to time, as occasion may require. Bless Thou his counselors; may they be one with him in all things; may they preside, even the First Presidency of Thy Church, in a manner that shall be acceptable unto Thee. Pour out Thy Holy Spirit upon them, and upon Thine Apostles, with President Woodruff at their head, and upon all the authorities of Thy Church, every President of Stake and every counselor, every Bishop and every counselor, and every member of the High Councils, and every High Priest, and every Seventy, and every Elder, and all the members of the Lesser Priesthood throughout all the ranks of the Priesthood, that there may be that spirit and power and manifestation of gifts which shall be acceptable unto Thee, the Lord our God. Comfort the hearts of Thy people this morning. Heal those who are sick, who are not appointed unto death, and comfort those who mourn, and put it into the hearts of those who have means to minister to those who need, that there may be no cry ascend throughout all this land unto Thine ear from the poor. And grant that all oppression may cease, and that tyranny shall not be known in our midst, and that no feeling of want shall be known throughout the habitations of Thy people; and that the cry of neither man nor beast shall ascend unto Thee as a complaint against those who inhabit this land. We ask Thee also that Thou wilt remember those who may be in difficult circumstances; and where there are those whose faith is tried, wilt Thou be near to them, and strengthen them, and uphold them, that they may not yield to the destroyer, but that they may stand firm and faithful in the truth.

We now dedicate this meeting unto Thee, and this Conference of which this is a commencement, and ask Thy blessing upon us; and we dedicate unto Thee all that pertains unto us, and pray Thee to accept us, in the name of Jesus our Lord. Amen. The choir sang:

Come thou glorious day of promise,
Come and spread thy cheerful ray.

PRESIDENT JOHN TAYLOR

Said the object of our coming together at Conference time, is to take into consideration the condition and welfare of the Church in all the world—the

Church of God, the Zion of God, the Kingdom of God. On such occasions we do not meet to advocate anything for our own personal benefit, but for the purpose of promoting the interest of God's work in the earth. Its affairs are assuming a more important shape than at the beginning. We are yet a small people, but our settlements cover a space of from 1,200 to 1,500 miles. It is expected that from all these places the leading authorities, at least, will come together once a year, that all may become acquainted with all throughout the whole land of Zion. It is expected that we take an interest in all these matters, and that the whole people be properly represented. If we are under the influence and guidance of the Spirit of the Lord—and we have no right to administer without it—we shall all see eye to eye. Our duties are similar to-day to those at the beginning of the Church, only more extensive, for as the Elders are active and willing to attend to their duties the work is continually increasing. New settlements are being made under the direction of the Holy Priesthood, so that the people who go out from the older places may not be scattered over the country, but may congregate together where they can have meetings, schools, Sunday schools, mutual improvement and relief societies, etc., so that they may be under proper regulation and enjoy good order and the Spirit of the Almighty. We intend to continue to spread out and preach the Gospel to the Gentiles and then to the Jews and to Israel, and attend to the gathering of the honest in heart, and the building up of the Kingdom of God, till His will is done on earth as in heaven. We must, here, set a pattern to others. The work must start with the Zion of God, and we must serve God and keep His laws, that we may be the receptacles of the word and will of God, that it may go forth to the ends of the earth. If we do not take this course, who will do it, and how shall the will of God be done on earth? We are here to do His will, and He will be nigh unto us to help us. He will take care of His Saints, and He has declared that it is His business to provide for them. I pray that the blessing and spirit and power of God may be on those who speak and upon those who hear.

[TO BE CONTINUED.]

MORMONISM FOR ATHEISTS.

BY L. ASHWORTH.

It would surprise many persons that there is so much atheism in the world. Those who, from infancy, have been taught to reverence the name of God, to pray to Him, to feel that He is near and controls all things, must learn with painful surprise that there are men and women who do not acknowledge the existence of a God; who, consequently, never pray; who believe that man is the highest intelligence, and that the only end in life is to secure happiness during life. However, it is certain that a large number of people in all grades of society do live in this way. Atheism, in some form or another, is not a new thing. According to the Bible we find that in the time of King David there were men who denied God in their hearts, and we know that in the days of the Apostle Paul, the Epicureans, with whom he argued while at Rome, held opinions which were in many respects the same as those of the

atheists of to-day. Still, it is probable that there has never been in past times such a deep and widespread feeling of atheism as has appeared during the last hundred years.

We may understand an atheist to be one who considers the evidences in favor of the existence of a God to be unsatisfactory, and such as he cannot accept. The God of the Bible does not accord with his ideas of what a God should be, and, as he has no means of knowing of any other, he decides to live without one. His position is negative. He does not assert, but denies. He does not build up, but pulls down. Existing creeds appeal too much to faith and too little to reason, and he prefers to reject them altogether and to live entirely for his present happiness, and, to a certain extent, for the happiness of those around him. This, we believe, to be the position of every honest atheist. He is an atheist, not from conviction that atheism is true, but because theism is not proved to his satisfaction. We suppose that every one would prefer to believe that there is an all-wise and good Designer of all things rather than accept a theory that the universe is a mass of matter under certain fixed and irrevocable laws which pay no regard to either pleasure or pain, and that man is on the earth simply through the necessary operation of such laws and not by any design. But, as we believe, it is because of the illogical and even absurd ideas of a God and His attributes which have been set forth by Church of England and other divines that many have found it more in accordance with reason and common sense to deny that such a God exists: to believe in no God at all in preference to one who, though represented to be omnipotent, omnipresent, and omniscient, has neither body nor parts, and who, though He must love good, hate evil, and be jealous of his honor, has no passions. How much of the atheism of to-day is due to the doctrines propounded by theologians, it is impossible to say, but we are convinced that if theology had been set before men in a more rational and comprehensible form atheism would never have gained the hold that it now has. For this reason we intend to set forth some reasons why every honest enquirer should investigate the principles which are advocated in this journal. We are aware that if an infidel is asked to examine any particular sect or creed he may object by saying that he has neither time nor inclination to examine all the different sects of the day, each claiming to be the true one, and he does not see why any one of them deserves special consideration. Having in view the number of sects in existence at the present time, this objection is excusable, and, unless it is shown that the doctrines advocated are especially worthy of attention, we have no right to ask that they should be especially investigated. But we believe, and shall endeavor to prove, that the religion of the Latter-day Saints has particular claims to the attention of every honest seeker after truth; and, in doing so, we shall chiefly confine ourselves to those points of doctrine which are either not found in, or differ from, other creeds of the day.

(1)—The Church of Jesus Christ of Latter-day Saints claims to have been established by direct revelation from God, and to be sustained and guided by continuous revelation. (2) It teaches that God is material, and has a body, parts, and passions. That the Father is a material being, the Son another, separate, material being, and the Holy Ghost a material substance. (3) That

every thing that exists is matter, and that there is no such thing as immaterial substance. (4) It promises that all who obey the forms of doctrine laid down, and continue faithful to the covenants made, shall know for themselves that they are really true and from God; that each person shall have independent private testimony, which shall convince him or her of the truth of the work without depending on the word of any one; and (5) it claims that the gifts and blessings which were promised by Jesus Christ to all believers are in His Church to-day just as they were 1800 years ago; that these gifts were never intended to cease after the death of the Apostles, but would always be found in the true Church of Christ.

It appears, then, that all who enter this Church are led to expect (1) a distinct and separate knowledge for themselves that it is the Church of God; (2) that the signs or miracles spoken of by Jesus Christ are to be found therein, and (3) that by faith and prayer they may enjoy visions, dreams, and various other gifts of the Spirit.

It must be admitted that a religion which makes these promises offers much stronger means of being tested than other religions which do not make the same professions, and yet, in spite of this, it has been embraced by many thousands of persons from the most enlightened countries of the world. That notwithstanding the means by which an imposture could be detected, the followers of this religion have had so much faith in it as to abandon almost everything that was valuable to them, and endure suffering and persecution to an extent absolutely unparalleled in the history of modern religious persecution. This fact is testified of by people who have no sympathy with the Mormon religion. Judge Black, who is not a Mormon, in a recent address before the Judiciary Committee of the House of Representatives of the United States, in speaking of the Latter-day Saints, says—"Their faith in their own creed is proved by their works, and sealed with more suffering than any other sect in modern times has endured." Here, then, is a case where a new religion is founded, and which, if an imposture, offers more means of detection and exposure than any other, and yet has such ardent and devoted adherents. Those who assert that Joseph Smith was an impostor, and his alleged revelations a myth, must believe that those people have not only had to delude themselves into the belief that they had a knowledge, but that they must have been much more strongly deluded as to the signs. They must have heard only in imagination the gift of tongues and prophecies; also the healing of the sick by the laying on of hands, the casting out of devils, visions, and dreams, must have been all illusory. This is certainly estimating the intelligence and powers of discernment of a large body of people at a very low rate. It is also attributing superhuman cleverness and craft to those who could sustain what would be such a shameful imposture through such difficulties and distress.

It is true that many religions have been established which have had earnest followers, who have endured much persecution; but the question is, have any of them offered the same means by which their pretensions could be proved as does the religion founded by Joseph Smith? We maintain that they have not. Even if Joseph Smith had only proposed to have had these supernatural gifts himself, and that his disciples must believe through faith in him, it

would be very difficult to understand how they could have been so numerous and so faithful. But the difficulty is much enhanced by the fact that he promised the blessings to all who should believe in his Gospel. That they should not be confined to any particular person, time, or locality. If the religion founded by Joseph Smith be false, the questions forcibly arise:—How could so many civilized and, in many instances, educated persons have been the victims of such an imposition invented by a young man who was brought up in one of the humblest occupations of life? How is it possible that a religion commenced by an uneducated youth in an obscure village in one of the States of America could have extended its influence throughout the world, and gained so many followers, who have been willing to sacrifice reputation, homes, property, and even life itself for its sake? How is it that, though driven from place to place, with bloodshed and privations of all kinds, they have still remained true to their faith, and when, at last, through the remorseless tyranny and oppression of their enemies, they were compelled to take refuge in the Rocky Mountains, by their industry and perseverance they transformed what was then a sterile and uninhabitable desert into a fertile, prosperous, and beautiful colony?

These facts and arguments are offered for the consideration of every honest enquirer after truth. We have simply tried to prove that the doctrines and principles of the Church, founded by Joseph Smith, have special claims to investigation. All who earnestly desire the truth will gladly accept it, no matter from what source it comes, nor whither it may lead, and, therefore, we request all such to candidly examine the principles of "Mormonism," as it is called by the world. The question of religion is too important to be ignored by any one. There can be no excuse for negligence or apathy on this subject, and he who gives a fair and unbiased examination of the teachings of the Latter-day Saints will, if he cannot accept them, have the consciousness that he has not given way to either prejudice or indifference, but has made proper use of his reason and judgment. If, however, he finds the principles reasonable, the forms of doctrine sound, and the teachings pure and such as he can enter into the spirit of, he will, if living in atheism, be enabled to leave its cold and cheerless paths for the knowledge of a Divinity of truth and love, and turn from the gloomy prospect of annihilation and oblivion to the glorious hope of an eternal and ever-progressive existence.

ARRIVALS.—The following named missionaries arrived here on the 28th inst., per S.S. *Wisconsin*: H. Goldsborough, C. E. Angell, C. Denney, J. H. Anderson, C. J. A. Lindquist, W. Jex, C. W. Knudsen, J. Cartwright, J. Hansen, N. M. Hodges, A. Andersen, R. Braby, T. Wilson, W. R. Kingsford, L. P. Lund, J. Willoughby, F. J. Christiansen, H. L. James, W. Wright, T. Waddeups, S. McKay, H. Yates, J. Yates, R. H. Baty, E. A. Steed, W. Panter, R. Maw, G. Condie, J. G. Crane, W. B. Bennett, W. Chapple, S. Jones, L. J. Mantle, R. Johnson, H. W. Harris, J. E. Jennings, C. Nelson, P. L. Sherner, T. A. Thoresen, W. D. Williams, H. B. Ockey, J. Mense, J. Ellis, G. L. Rosengren, M. M. Jensen, A. Christensen, F. Ludvigson, H. Poulsen, N. Larsen, L. P. Jensen, J. P. Ipsen, G. D. Olsen, H. Anderson, R. Hochstrasser, E. Erickson, S. P. Nelson, C. Nilsson, L. M. Bood, T. Bitter, A. Bissegger. Mrs. Mary James, Mrs. Elisabeth Pixton and Miss Sariah Pixton also accompanied the party, on a visit to their friends.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 30, 1883.

A "MORMON" MISSIONARY'S REPLY

TO A THRADE AGAINST HIS RELIGION AND FRIENDS.

London, April 19, 1883.

To the Editor of the Millennium Star.

DEAR BROTHER,—The following letter was written in reply to a series of critical notes on "Mormonism," which appeared in the *Darlington* (Yorkshire) *Northern Standard* of February 24th. The writer of the notes has a sister and brother who are faithful members of the Church, and it was the young lady herself (to whom her Gentile brother had sent a copy of the paper above-named, of which he is one of the editors) who requested me to reply to his animadversions. Her object was to ascertain whether her own brother, who had taken such pains to insult her and her religion, would have manhood and fairness enough to insert something on the "other side of the question" in refutation of his own groundless assertions. Though feeling perfectly assured that any answer I might make as a "Mormon" Elder would never find its way into the columns of the *Standard*, I nevertheless willingly complied with our young sister's request. The result was exactly as I had foreseen. The article never appeared. Its receipt was briefly acknowledged by the editor to his sister, and although he made her an equivocal promise to "do what he could with the Mormon matter" (which he found fault with as being not an answer to his "notes," but "a general defence of Mormonism as a religion") up to this time he has either done nothing at all, or else done so little that he is ashamed to acknowledge it. I herewith submit the article for your consideration.—Your brother in the Gospel,

ORSON F. WHITNEY.

THE REPLY.

London, March 24, 1883.

To the Editor of the Standard.

SIR,—Your issue of February 24th contains a series of critical reflections to which, as a representative of a people and religion thereby grossly wronged, I deem it my duty, as I hope it is also my privilege, to reply. The writer of the article or articles in question begins by expressing his exultation at the mobbing of three "Mormon" Elders at Rock Hill, South Carolina, U.S.A., who, it is asserted, were driven away from proselyting in that vicinity by "a deputation of indignant and stalwart citizens," who threatened to "tar and feather" them, and "ride them on a rail." Then follows this comment: "The prompt and decisive action of these Rock Hill denizens is to be ad-

mired, as an effective mode of vanquishing cant and hypocrisy—particularly when that cant and that hypocrisy are dangerous to the moral and social well-being of a State.” It is to be hoped for the honor of the Christian religion that the author of that sentiment does not call himself a Christian. If he does, he certainly fails by such utterances to make valid his claim, or else the Christianity he professes is of a very different kind to that set up and established by Jesus Christ in the meridian of time. To publicly gloat over the prospect of a cruel outrage, which never was and never would be perpetrated by anyone possessed of the least spark of Christian charity or ordinary human feeling, thereby sanctioning the lawless and disgraceful act—an act more worthy of a fiend or a savage than a human being—is not the most “effective mode” of proving oneself a disciple of the meek and merciful Savior—the enemy-loving Son of God—that Being who was himself mobbed and persecuted and finally put to death by just such abandoned wretches as these “indignant, stalwart citizens of Rock Hill, whose cowardly threats are so much admired by your Christian (!) scribe and reporter. And for what? For “proselyting,” for dealing in “cant and hypocrisy”—if the very respectable testimonies of the ancient Scribes and Pharisees are to be depended upon—for His opponents, finding it impossible to cope logically or scripturally with One “who spake as never man spake,” were obliged to resort to just such “effective modes” as these noble-minded denizens of Rock Hill—modes which would have done honor to the administration of a Torquemada in the dark days of the Spanish Inquisition, but which can reflect little lustre upon the boasted enlightenment of the nineteenth century, in order to vanquish “that cant and that hypocrisy” so reputedly “dangerous to the moral and social well-being” of the Jewish State. Something exceedingly admirable!—most worthy of the approval of a Christian newspaper—this “prompt and decisive action” of the “indignant and stalwart citizens” of Jerusalem, in threatening, deriding, spitting upon, and nailing to a cross the body of this “blasphemer,” this “wine-bibber,” this “adulterer,” Jesus of Nazareth, who made himself the Son of God, and had the unparalleled audacity to preach something else besides Moses and the Prophets to that learned, self-conceited, and hypocritical generation. But letting that point pass, for I recognize the necessity of being as brief as possible, your reporter next asserts a great deal respecting the *modus operandi* of “Mormon” missionaries, in the propagation of their “noxious doctrines of immorality and blasphemy” in this country. After informing the British public of what the British public has known for over forty years, that “in every town of any importance in England and Wales”—why not add Scotland as well?—“the so-called Church of Latter-day Saints has its emissaries vigorously at work,” he goes on to say that the usual method of procedure adopted by these “polygamous interlopers” is, at the outset, “to establish themselves among certain well-meaning people who are in poor circumstances, whose religious opinions are strong but unsettled, and who have attached themselves to no particular Christian denomination. Having, by means of aptly quoted passages from the Old Testament, artfully construed to suit his purpose, won upon the attention of his simple auditors, the Elder works upon their religious feelings with an account of the marvelous revelations vouchsafed to the late Joseph Smith

and a picked few of his disciples, and finishes up by contrasting the golden butterfly condition of things to be found in Salt Lake City particularly, and in Utah Territory generally, with the fight for sheer existence experienced in their own country." Then comes a highly-colored, imaginative description of how the Elders, who are said to make "a distinct aim" for the conversion of the youth, induce young people of both sexes, in most instances without the knowledge of their parents, "to attend social meetings in out-of-the-way class-rooms, where games—innocent enough in their way—are sandwiched with rose-colored discourses by the Elders about the 'land of the Faithful.' Having convinced his 'class'—as this gathering is styled—of the delights of living in this nineteenth century under a purely Mosaic order of things, the Mormon missionary does not hesitate to call upon them to leave home, friends, and country, to take up their abode in a land where monogamous marriages are declared to be irreligious, and where the people are subject—if they do not wish to come within the obnoxious category of Gentiles—to the autocratic will of one man whose special function and privilege it is to receive revelations, &c."

To the first, and I may say the main charge running through this almost totally false tirade, I will, for the sake of brevity, reply *seriatim*. The *modus operandi* of "Mormon" missionaries, in seeking to disseminate reliable information concerning themselves, the people they represent, and the principles they are sent forth to promulgate—the principles of the Gospel of Christ, restored to earth in its primitive purity, after ages of absence, through the Prophet Joseph Smith—is as follows :—

1. Our Elders establish themselves wherever they can find honest hearts and willing ears to hearken to and receive their testimonies, and old or young, high or low, rich or poor, learned or unlearned, Christian or heathen, Jew or Moslem, atheist or devotee—all are welcome to the message of life and salvation "without money and without price." Their "distinct aim" is for the conversion of all souls that are willing to be saved.

2. They quote, in support of the position they occupy and the doctrines they advocate, from the New Testament much oftener than from the Old—though accepting and preaching from both as the inspired Word of God—for they not only believe in and testify of the literal gathering of Israel, and the establishment of the Kingdom of God on earth in the latter days, as abundantly foreshown by the Jewish Prophets, but also claim and actually possess the same Gospel and Priesthood, with all the eternal powers and miraculous gifts and graces thereof, as enjoyed and exercised by Jesus Christ and his ancient Apostles and the Saints of former days. The "artful construing of aptly quoted passages" to suit the Elders' purpose simply means the reading of the Scriptures as they are written, so plainly written that "the wayfaring man, though a fool, need not err therein;" instead of attempting, like his polemical opponents, to "wrest them to their condemnation," "privately interpreting" what was given by the power of the Holy Ghost, and disputing the word of the Savior of the world by declaring things "done away with" which He promised should "follow them that believe."

3. The promise is unto all who obey the Gospel—a promise unlimited by time, place, circumstances, or condition—unto all who have faith in God,

who repent of their sins, who are baptized for the remission thereof by one holding authority, and receive the laying on of hands for the gift of the Holy Ghost, that they shall be among that "picked few" to whom are vouchsafed the revelations of God; for His gifts and blessings, temporal as well as spiritual, are poured out upon all who will place themselves in a position to receive them. And while it is "the special function and privilege" of the leader or leaders of the Church, as Moses or Peter of old, to receive the word and will of the Lord for the guidance of the Church as an organization (and were it otherwise confusion and anarchy would ensue) nevertheless every honest soul within the pale of the Gospel's purview is entitled to and may receive the outpourings of the Holy Spirit, in dreams, in visions, in revelations, in healings, tongues, interpretations, &c., &c., for personal comfort and edification, precisely as did the believer in Christ and obeyer of His word in ancient times.

4. The "golden butterfly" description of things in the "land of the faithful" simply consists in telling people the plain truth, informing those who are about to emigrate that they are gathering to Zion, not for "the loaves and the fishes," the "leeks and the onions," but because God requires it at their hands, and as He would require of them just the same, if the spot He had designated for that purpose were an iceberg in the Arctic Ocean, or a sand-patch in the Desert of Sahara. Those who are unwilling to make sacrifices and encounter trials are not wanted, and are told so at the outset. They are taught, and it is even sung in their religious meetings:—

"Think not when you gather to Zion,
Your troubles and trials are through,
That nothing but comfort and pleasure
Are waiting in Zion for you:
No, no; 'tis designed as a furnace,
All substance, all textures to try—
To consume all the 'wood, hay, and stubble,'
And the gold from the dross purify."

They know perfectly well before starting, or if they do not, it is because they have not paid attention to what they have been told, that they are going to take up their abode in the midst of a desert, a desert redeemed and made to blossom by the power of Israel's God, but designed, nevertheless, as a threshing-floor, where the wheat is separated from the tares—for the Gospel reaper, like the Gospel net, gathereth of all kinds—and that no matter what their change of location and circumstances may be, they must expect, "if they live godly in Christ Jesus," to "suffer persecution" until the day of their deliverance, the second coming of the King of kings.

5. The only reason, and a very good one too, why the "Mormons" in this country hold their meetings in "out-of-the-way class-rooms," where old and young, parents as well as children, are welcome to come and see for themselves how much maligned and vilified an innocent people may be, is because these places are the only kind they can obtain "for love or money," it being the evident policy of their traducers to slander them at will in the columns of the public prints, in popular churches, halls and high places, and then deny them even the poor privilege—though I hope not in this instance—of replying

to the heterogeneous avalanche of falsehood launched forth so pitilessly upon their unprotected heads.

6. The converts to this not "purely Mosaic order of things"—for I have already shown that it is Christ's Gospel and Kingdom, which the "Mormons" preach and proclaim—are left entirely free to choose, after hearing the warning message: "Come out of her (the world) my people," &c., whether they will or will not follow the Savior's injunction and "forsake father, mother," home, friends and country, for the sake of that kingdom of which no man or woman is worthy who is not willing to lay down even life, itself, if need be, for its establishment and perpetuation. It is also a matter purely optional with them, whether they choose or refuse to emulate the example of Abraham, Moses, Jacob, Sarah, Rachael, Leah, and other mighty men and noble women of God—favored and befriended of heaven for the purity and uprightness of their lives, or fall short of attaining to that higher exaltation, that glorious rest in the bosom of polygamous Abraham, where all good Christians *hope* to go, but which is undoubtedly reserved for such of them as are willing to "do the works of Abraham," to imitate the illustrious example of the "father of the faithful and the friend of God," instead of finding fault with and speaking disrespectfully of his domestic relations.

7. As to monogamous marriages being declared "irreligious" in Utah, how does it happen then that so many hundreds of them are performed year after year in the Temple there erected to the honor and glory of God, and that of the 150,000 members of the "Mormon" Church, scarcely one-tenth part of them are married in any other way? It is a great mistake to suppose that among the "Mormons," men and women are compelled or unduly persuaded to enter the polygamous state. On the contrary it is a privilege, a privilege which must be sought after and earned, and of which only the best and purest are considered worthy. With the "Mormon" people, this principle is pure and holy—though it is impossible for the eye of lust to see it so—a religious law, a spiritual covenant, entitling those who faithfully observe it to the highest and choicest blessings of the eternal worlds. But this does not necessarily "declare irreligious" the action of those who are satisfied to abide the lesser law, pertaining to an inferior degree of everlasting glory. Again, all men, even if willing, are not worthy of a plurality of wives. There are many in this world who are unworthy even of one, and this by reason of drunkenness, debauchery and kindred vices to which they are addicted, which corrupt them both bodily and mentally, and totally unfit them for the high responsibility of husband and father to virtuous women and innocent children, and which would debar and deprive them, in the "Mormon" Church, of marital advantages they might otherwise possess.

Very respectfully, ORSON F. WHITNEY, Mormon Missionary.

EMIGRATION.—The second company will leave Liverpool on Wednesday, May 16th, in the S.S. *Nevada*, Guion & Co's Line. It is specially desired that intending passengers inform us as soon as convenient, sending full names and correct ages, and be in Liverpool as early as possible on Tuesday, May 15th.

A DIALOGUE

*Between a Mormon Elder, a Parson, and a Traveler, at a Temperance Hotel
in the presence of a number of gentlemen.*

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[CONCLUDED FROM PAGE 262.]

TRAVELER.—I must admit that you have convinced me of the foolishness of my infant baptism, and I think I shall be baptized in the proper manner, in order to receive a remission of my sins.

MORMON ELDER.—I am pleased to learn that you have changed your mind in regard to baptism, for you were surprised when I first told you your infant baptism was nothing but a blank. But I have another surprise for you yet; however, before making it known, I wish to ask who you intend to get to baptize you?

T.—My minister, I suppose; why?

M. E.—If the words of your Bible be true, your minister has no right to baptize you.

T.—Do you mean to say that these men have no authority to baptize? I wonder what you will show us next; but go on, for after hearing what I have, I am prepared for almost anything.

M. E.—I can assure you, my dear sir, I only wish to show you a few things from your Bible which are necessary for you to understand in order to obtain eternal life. Thus far we have only examined into the principles of the Gospel, but now we will examine into the officers which Christ placed in His Church, and we will also see by what means a man is to receive authority to act in the name of God. Paul tells us that God has placed first Apostles, secondarily Prophets, thirdly Teachers, after which gifts of healing, etc. (1 Cor. xii, 28), and says the work is built upon the foundation of Apostles (Eph. ii, 20). He furthermore declares these officers have been placed in the Church for the work of the ministry, until we all come to a knowledge of the truth (Eph. iv, 11-13). Have mankind all come to a knowledge of the truth? If not, why have they dispensed with the very officers that God has placed in the Church for the purpose of bringing all to a unity of the faith? Paul tells us that these officers were placed in the Church in order to keep us from being tossed to and fro and carried about by every wind of doctrine which is taught by man (Eph. iv, 12-14). At the present time, when men declare they have no need of Apostles and Prophets, you see them divided and sub-divided, and, in fact, carried about by every kind of doctrine that comes along—as Paul saw that they would be—if they had not inspired Apostles and Prophets to lead them. Now, then, where are your Apostles and Prophets?

T.—We have none; but you must remember there must be a preacher, for “how shall we hear without a preacher?” says Paul (Rom. x, 14).

M. E.—And in the very next verse he asks, “How shall they preach except they be sent?” This same man says that no man is to take the honor unto himself save he is called of God as was Aaron (Heb. v, 4). Aaron was called by revelation (Ex. iv); hence we see that no man is to preach the Gospel except he be called by revelation from God. Instead of mankind being called by revelation in this day—as the Bible says they should be—they argue that God has not revealed Himself for almost eighteen hundred years. Go and ask that minister up-stairs if he has been called by revelation, and he will tell you that such things are not needed now, which I think will prove to you that he has no authority to baptize you for the remission of your sins.

T.—But did not Jesus say, “Go ye into all the world and preach the Gospel?”

M. E.—He did; but was He talking to that parson? When He gave His Apostles the authority to preach, did that give all men who feel like taking the honor unto themselves the same authority? He gave these men to understand that they had not chosen Him, but He had chosen them (John xv, 16); but in this day mankind arrange it *vice versa*. Then again, He sent His servants into the world to preach His Gospel without purse or scrip (Luke x, 4). Paul says his reward is this, “That when I preach the Gospel I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel

(1 Cor. ix, 18). Now go and wake up that parson, and ask him if he does the same, and I think you will find that he must have a salary, or, in other words, "no money no preach."

T.—Then what has become of the Gospel?

M. E.—Paul says the coming of Jesus Christ will not be, save there be "a falling away" (2 Thess. ii, 3,) and that "in the last days perilous times shall come" (2 Tim. iii, 1), people "will not endure sound doctrine, but will heap to themselves teachers having itching ears, shall turn from the truth to fables" (2 Tim. iv, 3, 4), and will "have a form of godliness but will deny the power thereof" (2 Tim. iii, 5). Peter also says these false teachers will make merchandise of the souls of men (2 Peter ii, 1-3). (They are doing so by demanding a salary for preparing sermons to tickle their itching ears). Micah (iii, 11) says their heads judge for reward, their priests teach for hire, and their prophets divine for money, yet they lean upon the Lord and say, is not the Lord among us? Now, my friends, do not the different sects of the day present us with a literal fulfillment of all these things? Have they not transgressed the laws, changed the ordinance, and broken the everlasting covenant? (Isaiah xxiv, 5).

T.—Good heavens! has God forsaken mankind and left us without any hope?

M. E.—No, He has not; but this falling away is the result of mankind forsaking God, by changing His Gospel as I have already shown. But He has promised, through His servants, that there would be a dispensation when He would gather together all things in Christ (Eph. i, 10), and would restore all things which He has spoken by the mouth of all His holy Prophets since the world began (Acts iii, 20, 21). This dispensation was called the dispensation of the fullness of times (Eph. i, 10). Daniel who received, by revelation, the interpretation of Nebuchadnezzar's dream, saw what would take place in the latter times, when the God of heaven would set up a kingdom (Dan. ii). John, the Revelator, while on that desolate island (some ninety years after Christ), saw the way in which this Gospel would be restored: namely, that an angel would bring it from heaven (Rev. xiv, 6), and Christ says it "shall be preached in all the world as a witness unto all nations; and then shall the end come" (Matt. xxiv, 14). As God is always the same, and has but one plan for the redemption of the human family, we may expect to see the same Gospel with the same promises and preached in the same way. Where do we find it as anciently? But as it was in the days of Noah, so shall it be also in the days of the coming of the Son of Man (Matt. xxiv; Luke xvii). Noah was sent by the Lord to foretell the coming of the flood, but the people rejected his testimony; in fact, whenever God has revealed His mind and will to man in days gone by, the world, instead of receiving the same, have rejected the message and said all manner of evil concerning these Prophets, and in many instances have killed them, as was the case with Christ himself. Now then, my friends, we are living in the dispensation of the fullness of times, when God is gathering together all things in Christ. The angel which John saw has come from the heavens and brought the everlasting Gospel, and on the 6th day of April, 1830, God—by giving revelation to man—organized the kingdom spoken of by Daniel, in the exact pattern of the kingdom as it existed in the days of Christ, with Apostles, Prophets, Seventies, Elders, Priests, Teachers, Deacons, etc., and since that day these servants have been traveling through the world preaching the same, as a witness that the end will soon come. They call upon mankind to have faith in God our Eternal Father and His Son Jesus Christ, also to repent of and turn from their sins, and be baptized—by one who has been called of God by revelation—for the remission of the same, and receive the laying on of hands for the bestowal of the Holy Ghost. They then promise, as servants of God, that they shall know of the doctrine whether it be of God or man (John vii, 7), and, furthermore, that the signs which followed the believers in the days of the ancient Apostles will follow them at the present time, for the same cause will always produce the same effect. My friends, this is the business I am on at the present time, and as a servant of God I call upon you to obey these principles and you shall have the promised blessings.

T.—(With a look of astonishment on his face) Who and what are you?

M. E.—I am an Elder in the Church of Jesus Christ of Latter-day Saints.

CHORUS.—What! A Mormon!

M. E.—The world call us by that name; but our right name, as given us by revelation, is as I have stated—the Church of Jesus Christ of Latter-day Saints.

T.—Well, I must confess that I never believed the Mormon faith embraced principles of this kind. All you have said has been both reasonable and Scriptural, but——

M. E.—Well sir, but what?

T.—Brigham Young was a Mormon.

M. E.—He was, and he was a servant of God, too.

CHORUS.—How many wives had he?

M. E.—Enough to keep him from other men's wives, and I would to God that the same might be said of all those who raise such a cry against the Latter-day Saints.

T.—But do you not believe in polygamy?

M. E.—We believe in, and many of our people practice that form of marriage that was practiced by Abraham, the father of the faithful and friend of God, by Jacob the father of those twelve polygamous children whose names are to be found over the twelve pearly gates of the New Jerusalem, where nothing that works an abomination shall enter (Rev. xx); also by David, a man after God's own heart, and who received many wives from Him (2 Sam. xii, 7, 8); and also Solomon, whom God blessed with more wisdom than any other man; and, by the way, I may as well remind you of the fact that all of these polygamists were, according to the testimony of Matthew, the progenitors of that meek and lowly Jesus of Nazareth. I testify to you that this principle is in accordance with the teachings of Holy Writ, and among the "works of Abraham" (Jehn viii, 39). If you think it is not, we can go to the law and the testimony, and as we have examined into the other principles, so we will with this.

T.—Well, it is now after twelve o'clock, and time, I think, we should retire; but have you any tracts treating on this principle which I could read at my leisure?

M. E.—I have (*Goes to his satchel, gets out his tracts, and supplies all present with the same*). You will find in these what you desire; they will give you chapter and verse to substantiate this principle.

T.—Thank you very much, and I trust we shall meet again.

S.—I am told that Joseph Smith was shot as an impostor; is this true?

M. E.—It is; and I suppose you are also aware that Jesus Christ was crucified as an impostor.

S.—How is it that your people are spoken evil of by all the world, and have to suffer so much persecution.

M. E.—For the simple reason that they have the true Gospel of Christ, and all that will live godly in this must suffer persecution (2 Tim. iii, 12). In the days of the Apostles it was everywhere spoken against (Acts xxviii, 22), and, as I have before stated, the same cause will always produce the same effect.

(*All go to bed*).

TESTIMONY OF THE WRITER.

And now, kind reader, as the "Mormon" Elder here represented, I wish to bear my testimony to you, and in doing so I thoroughly understand that at some future day I will stand before the judgment seat of my Maker, and will have to answer for the deeds done in my body, therefore I have no desire to testify of things I do not know. But this I do know, and bear testimony to you of in the name of Jesus Christ, that Joseph Smith was and is a Prophet of God, and was an instrument in the hands of the Almighty of establishing His Church upon the earth, and was ordained and blessed to open up the dispensation of the fullness of times. I also testify that Brigham Young was his legal successor, and that after the death of this servant of God, John Taylor became the Prophet, Seer and Revelator of Christ's Church upon this earth, who is the right man in the right place, to receive revelations from God for the furtherance of His work. And this Gospel of the kingdom is being preached in fulfillment of the word of our Savior for a witness, that the